This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

134

Dr. *VERNEY's*

SERMON

Before the

QUEEN.

v

994 e 85

A

SERMON

Preached before the

QUEEN,

At St. *JAMES*'s Chapel,

On *Novemb.* the 25*th.* 1705.

By the Honourable

GEORGE VERNEY, D. D.

Chaplain in Ordinary to Her MAJESTY.

Publish'd by Her Majesties Special Command.

LONDON:

Printed for *A.* and *J. Churchil*, at the *Black-Swan* in *Paternoster-Row*, 1705.

A

SERMON

Preached before

QUEEN

At St. JAMES's Chapel,

On Monday the 29th Inst.

By the Honourable

GEORGE VERNEY, D.D.

Chaplain to Her MAJESTY.

PUBLISHED by Her Majesty's Royal Command.

BODLEIAN
17.12.1903
LIBRARY

A SERMON

Preached before the

QUEEN.

What? shall we receive Good at the hands of God, and shall we not receive Evil?

THIS Book is a Treatise concerning Providence, founded on the History of Holy *Job*'s Life, and illustrated by those several remarkable Occurrences, which, by the expres Permission of God, befel him so sur-

prizingly;

prizingly; together with his Behaviour, and Arguments, and Reflections thereupon: So that ſcarce any great Circumſtance of Life, eſpecially on the afflicting ſide, can happen to us, for which we may not find proper and ſuitable Meditations in this Divine Diſcourſe. And the Text is his *Apology* for God, under thoſe Calamities, which tempted the Partner of his Life to blaſphemie: *Shall we receive Good at the hands of God, and ſhall we not receive Evil?*

From which Words the Principal thing ſuggeſted, and, which indeed is the chief Subject of this whole *Book* of *Job*, is, *That God is the ſovereign Diſpoſer of all things, ſuperintending in an eſpecial manner all Events befalling Humane Life*: So that whatever our Portion in this World may be, whether Uniform or Various, Proſperous or Adverſe; by what means ſoever, Secret or Viſible, Caſual or Certain, Juſt or Impious any thing befals us, 'tis in every caſe equally govern'd by God; we receive our *Evil Things* from the ſame Divine Hand, from which we receive our *Good Things*: inſomuch that our preſent Fortunes are in God's Hands entirely, and in his alone.

Thi

This I ſhall not endeavour to prove; it being a firſt Principle in Religion, which ought always to be ſuppos'd; becauſe indeed there is nothing in its kind more clear than it ſelf, by which it may be prov'd. Beſides, this is ſo eſſentially neceſſary to all Religion, that St. *Paul* affirms it to be utterly impoſſible to pleaſe God without a firm Perſuaſion of it. For, as the *Apoſtle* argues upon this Subject, *He that comes to God, muſt believe that he Is, and that he is a Rewarder of thoſe that diligently ſeek him*; diſpenſing Good and Evil in the Exerciſe of his Providence, as he ſees it needful and convenient for Men.

And indeed, without the Comfort of this Aſſurance, that we are under the vigilant and indulgent *Providence* of God; that his infinite Juſtice, and Wiſdom, and Goodneſs, are concern'd in every Event that befals us; Humane Life were indeed, what Holy *Job*, in his elevated Paſſion, elegantly repreſents it in the Chapter following my Text, when he was under that extraordinary Trial of being deſerted by Providence. For from the Moment God withdrew his protecting Hand, to the moſt Ma-

lice-

lice and Accident, Heaven and Earth, Wicked Men and Devils, all spring in upon the abandon'd, exposed Creature. Insomuch, that he, who was the greatest Person in the East, while Providence thus frown'd upon him, became instantly the most forlorn Man in the whole Creation, so far, as to those Circumstances, to which God expos'd him, but no farther; for there is no Power, but by Commission from the Almighty Patron of Mankind.

It pleas'd God, therefore, to give the World an early experimental Proof in the Person of Job, of the Impotency of our Frame, and Fortune, of the active Malice of our Enemy, and from both, of our constant and entire Dependance on the Divine Protection. But when it pleas'd him to set his Seal on the Soul of Job, that the destructive Angel might approach him there, and this but for mysterious Goodness too, to teach us, that our Innocence is as much from the Hand of his Grace, as our Prosperity is from the Benediction of his Providence; but chiefly, to instruct us, that Piety and Virtue are more valuable with him, more essential to us, than all outward things, than this present Life itself, and that we may

be

be moſt dear to God, even when he has appointed us to be poor, and naked, and deſpicable to the World. And therefore, though the Sovereign Lord of all Things was pleas'd to expoſe the Perſon and Fortunes of Holy *Job*, yet was it under ſuch Provident and kind Reſtrictions, as in the Event were rightly profitable for himſelf, and of ſtanding Inſtruction to all ſucceeding Ages of Men. For though the Devil was allow'd to raiſe a Tempeſt againſt his Houſe, yet was he not permitted to diſcompoſe his Mind; though he readily inſtigated the wild *Sabeans* to ſpoil him of his Subſtance, yet could he not poſſibly rob him of his *Integrity*; nay, though he perſecuted his Skin, and poiſon'd his Blood; *touch'd his very Bone and his Fleſh*, yet could he not blaſt his Soul, or infuſe one infectious Thought into him: his Faith, his Innocence, being too ſacred with God, too eſſential to himſelf, to be in the leaſt devoted to the Enemy.

From whence he pleaſed to obſerve, *That God will never deſert us in the main point, in things that relate to our Eternal Intereſt, as long as we deſire to adhere to him, however he may pleaſe to diſpoſe of us in Matters of leſs Conſequence and Moment.*

From all which general Circumstances, be pleas'd in the first place to consider:

I. What Affections of Duty, what Publick Acknowledgments, what Habitual Gratitude becomes you all to the Providence of God, for that he has made, and preserved his Sacred *Fence about you, and about your Houses, and about all that you have in every side*: More particularly, that he has not hearken'd to the Devil, demonstrating all this against you, as if your Piety were Mercenary and False, and therefore importunately begging, that he may put you to the Test and Trial, in Malicious Confidence, that you would *curse God to his Face*, should he once put forth his Hand against you, as he is expressly represented to have done in the Instance of my Text, and doubtless he is the same implacable Enemy to Mankind, he ever was, *going to and fro over the Face of the whole Earth*, tracking Innocence, and seeking to devour what *Providence has any-ways* inclos'd.

You

YOur Obligations to *Providence* are immenſly great, as he is the Original and free Donor of all the good things he hath *given you ſo richly to enjoy.* But then, as he is your conſtant *Preſerver*, upholding you in Life, guarding you from Accidents, protecting you from the Enemy; here the principal Sum multiplies with Intereſt of Love and Duty, Moment by Moment, beyond Meaſure: a Debt which ſhould cloath you with unfeigned Humility, and proſtrate you before the Great God, lower than the loweſt of the Earth; for as much as your Receipts have been infinitely more, and greater than theirs. For to this Providence alone it is, you owe all that you ever have been, all that you are, and all that, through the Indulgence of his conſtant Mercy, you may ſeaſonably hope to be, You and Yours.

II. Be pleaſed, in the ſecond place, to reflect, how much it imports you to *retain your Integrity.* For this is that one Tenure, by which you hold all that you enjoy; hold it (I mean) as a Bleſſing. For if the Extravagance of importunate Deſigns have, as it were, diſcarded this Amiable Proviſion from *Providence*, as is repreſented by our Saviour, in the Character and Fortune of

the Wild Youth in the Goſpel; reflect, I beſeech you, what will be the iſſue of having receiv'd your *Good Things* upon that Foot: from which unhappy Circumſtances nothing can poſſibly retrieve you, but the bethinking your ſelves, and returning to our Gracious Father; with that ſevere Conviction, that Humility, that affectionate and dutiful Purpoſe of Heart, there deſcrib'd in the cloſe of that Parable; and then infinitely happy would be the Iſſue of a Scene ſo ill begun: But then reflect withal, that this, at beſt, is but the Wiſdom of Repentance; and is entirely owing to the Patience of God and his Diſcipline, upon our own Folly; which cannot be without ſome Reproach on our ſide for the preſent, tho' it will be hereafter the eternal Reaſon of our Duty and Gratitude, that ſo much has been forgiven.

Let me therefore prevail with you, that as you are in the Circumſtances, ſo you would affect the beſt part of the Character of the Elder Brother; (which is,) *to be ever with our Father, whoſe is All Yours*, in Preſent and Reverſion, provided it be your faithful Deſire, and ſteady Purpoſe to live under the Oeconomy of his Family, committing implicitely your entire All

Soul and Body, and Fortune, All that you are, or ever with to be, to the Protection, the Conduct, and Provision of his Family, as in Duty and Intereſt becomes ſo near and ſacred a Relation.

Be ſtready therefore, to Holy *Job's* good Reſolution, *to hold faſt your Righteouſneſs*, not to let that go upon any reaſon, or in any exigence of Life whatever; that your Heart may not reproach you, ſo long as you live, tho' the World ſhould caſt Miſconſtructions on you, as it did on him for any ſeeming turn of Providence towards you: for this is that One Reſolution only, that can bleſs and Sanctify every Condition of Life poſſible; that can turn that dangerous State of ſettled Proſperity into daily opportunities of doing Glory to God, preſent Good to Men, and to your ſelves Eternal Good: that can ſupport you, as it did the invincible *Job*, under the Teſt and Tryal, whenever it ſhall pleaſe God to call you to it; that can enable you to enjoy the Comfort of his Favour, even when it ſhall pleaſe Him, that there ſhould remain to you ſcarce any thing elſe to enjoy. Nay, and in this that can in any wiſe relieve your Affairs with God, either as to this Life, or the next, as for our Faith and Comfort, was

exemplify'd in the Instance before us; who, tho' he was so deeply Afflicted, so unfortunate in appearance; yet as a visible Reward of, and Attestation to his Integrity, he dies the *greatest Man in the East*. And may the Grace of God, in like manner, bless every Condition of Life to you, that whatever Evils may be thought proper for any of you, you may so receive them at his Hands, that they may be real Instances of his present Care, and Pledges of his future Favours: and that the good things which, from time to time, shall be committed to you, may, by the Benediction of his Holy Spirit upon your own Piety and Virtue, receive the Improvement and the Reward, represented by the ten Talents, and the ten Cities in the Parable.

III. Be pleased, lastly, to reflect, that since our Fortunes are so entirely in God's Hands, how becoming, how just, how necessary daily Devotion is; that our Prayers may keep pace with our Wants, our Acknowledgements with our Obligations. For 'tis for this Reason, chiefly, that God chuses this way of Subsisting us Daily, Day, rather than chuse at once to settle us in a lasting and settled Provision, that we might ever be with our Father, looking up to him, expecting

our

our Duty and Dependance, and receiving back fresh Pledges of his Paternal Care towards us. To be remiss therefore, or formal in this Duty, is, so far forth, *to live without God in the World.* 'Tis to be absent from him; to be as it were, dismist his Family; to be delivered up to the free Possession of our own Fortune and Will, as hopeless irreclaimable Desperates: a State of the greatest Opposition possible to our Eternal Safety and Interest; a Temper of Mind of the utmost Irreligion, next to profest Atheism.

And as our Fortunes being in God's Hand, is a just Reason, why we should constantly apply our selves to him; so is it equally a Reason why we should not use any indirect or sinful Means, for the altering or enlarging them: because this is likewise to cast off Providence, and to carve for our selves. This, in the Sense of our Saviour's Parable, is to fling out our Fortune, that we may be our own Men; not childishly to depend on his precarious Goodness. And this we may assure our selves, that whatever we are permitted thus impiously to wrest out of God's Hand, he is no Unconcern'd Spectator of: we receive it, not as a Blessing for our present Use, but as a Debt for our future Account; for the utmost

Far-

Farthing of which we ſhall be ſtrictly anſwerable at the laſt Day. God is pleas'd indeed ſometimes to prove us for the preſent, by indulging our importunate Follies; but then if his Goodneſs lead us not at laſt to a better Mind, he will withal, ſend Eternal Leanneſs into our Souls.

IV. Since God is pleas'd to exerciſe ſuch a watchful *Providence* over us, it ſhould be the real Comfort, as it is the only Security of our Lives, that we are in his Hands. We ſhould not be deſirous, we ſhould not preſume to truſt our own Wiſhes; but rather wait upon him, both for his Manner, and Time, and actual Choice for us. And this is properly to receive every thing at his Hands.

And certainly Humane Life would be a moſt inſuperable Terror to a thoughtful Perſon, under the natural Conſciouſneſs of our own exceeding nice and tender Frame, the Injudiciouſneſs of our own wild Deſires, the implacable Hatred of the Common Enemy, the uncertain and dark Iſſues of caſual Cauſes, producive of innumerable unforeſeen, irreſiſtible Events; were there not an infinitely wiſe and powerful,

ful, and vigilant, and good Providence to support our sheeding Life, to guide our wandring Desires, to chain up the Destroyer, and to lead us steadily through all the Mazes of fleeting Fortune: For what a timorous abject State would Humane Life be, under these just and reasonable Jealousies and Fears, did we not *live, and move, and have our Being* under the constant Protection of God? There is no Thought therefore can support us in this ungoverniable State of Things, but that we are in the Hands of God, upholding us in Life, and dispensing to us whatever Events should befal us. So that 'tis not the Duty only, that we should, but moreover the Happiness of our present State, that we may *live by Faith*, taking every thing as it comes, that is, acquiescing upon all occurrences in the best. If therefore we would be *wise for our selves*, consulting the Ease and Security of Life, we should not be over-solicitous, but rather live upon present Things, complying with the Condition, submitting to the Duties, which every State brings along with it; not reflecting disconsolately on what has been, nor anxiously on what Face may probably have been; but piously and wisely on what

C actu-

actually is; taking Humane Life with its present Circumstances, as it is offer'd day by day.

This blessed happy Temper, as it is suitable to the Principles we avow, the Faith we profess, and the Prayers we daily offer up to Heaven; so would it lead us to all the Duties we owe to Providence, conducting us thro' all the various Scenes of Life, with a steady and right Sense of things, with calm and equal Passions, an uniform and suitable Behaviour; so as to be always the same pious, compos'd, resign'd, happy Persons, in a fleeting uncertain State of Things.

Oh! the Felicity of such a Condition, that has the Steadiness of God for the Regulator of its Passions, the Goodness of God, for the Spring and Supply of its Desires, and the Wisdom of God for the Director of its Choice.

What other thing possible can such an One either implicitly wish, or actually chuse, than whatever shall be absolutely the best for him: since he composes himself to enjoy that alone, which the steering Hand of God has prepar'd and set before him.

V. Be

V. Be pleased to consider, that since God is the Sovereign Disposer of all Things, we should refer all Events to him.

To exercise our Faculties, to improve our Talents, to fill up our time with useful Employments, to watch Occasions befitting Virtue, or such towards which Providence may seem to point in the civil parts of Life; this is our Province; but to produce the Events, that is God's. So that all that we are concern'd in, in this great Scene of Providence, is to project, and design worthy and honest Things; to busie our selves in their Pursuit, by the Laws of Probity and Virtue, and then to submit the Issue to the great Arbitrator of all Things. We may indeed humbly present our Desires and Endeavours, and lay our Plan before him; but then it must be under that religious Frame of Mind, as always to be best pleas'd with that Lot, which he shall reach out to us, whether that be, to our present Apprehension, Good or Evil. If it be Good, to enjoy it with a liberal, grateful Heart, to the Honour of the Donor, and the Good of others. If Evil, to reason with our selves upon this turn of Providence, that however we may

unhappily have stray'd, before we were afflicted; we may nevertheless henceforward keep his Law.

Further, upon this Subject, entertain your Thoughts, I beseech you, with a due Sense of the Paternal Tenderness of God towards us; in that he has not expos'd our nice and frail Condition, either to the wild Confusions of Chance, or the Insults of evil Spirits, or the Malice of wicked Men; but has indulgently reserv'd the dispensing of Evils to his own gentle Hand. So that of all those innumerable Evils, our own Folly would otherwise occasion (which are most of the Evils of Life) no other in particular shall befal us, but what his provident Wisdom foresees proper, and most hopeful to cure those very Follies, which produc'd them. Under this Meditation, let us then adore the inconceivable Goodness of God. We ought indeed always to bless God for the *Good Things* of this Life; but infinitely more are we indebted to him for our *Evil Things*; these being his Choice, select Occurrences, suited and adapted to our particular Circumstances and Case. The good Things of this Life are our present Subsistence, our daily Bread, as it were; but these are Medicinal for our Eter-

nal

of Health. It may be very unhappy, that we have been fortunate; it can scarce ever, it need never be other, than *good, that we have been afflicted.*

But this is a Consideration, which very few in this great Audience, seem to be concern'd in: Providence having open'd such a flowing Affluence of all good Things upon you, that it seems to have with-held no innocent *Joy from your Hearts.* But, I hope your Confidence, that God is but *proving you with Mirth,* and therefore the more Providence indulges you, so much the severer you are to your selves; so much the more dutiful, the more humble, before our God. And so long as Prosperity may be a Blessing to you, may you never taste of that which too great an Indulgence would make necessary to your Souls! May you have abundantly the more hereafter, for having had so much in this Life!

But then, in Justice, in Gratitude, in Modesty, you will reflect with great Humility, that it is God alone, by his Providence, that has distinguished you so vastly from the Commonalty of Mankind, both in external Affluence, and inward Endowments. For though

there be many things of the moſt intrinſick Value, in which *the Rich and the Poor meet together, God being the Maker of us all*; yet are there alſo things innumerable relating to this Life, wherein you are highly Accommodated, Privileg'd, Dignify'd above them.

But then I ſay, it becomes you to reflect, who it was that caſt this regard on your Eſtate, equally mean by Nature with the pooreſt Wretch, that waits for the *Crumbs under your Table*; *and made you thus to differ from your Brother.* Think upon, and apply that juſt Aphoriſm, that *Pride was not made for Man*: not for Man, becauſe, of all the Beings of this Lower World, he alone is fall'n from what he once was; now ſubject to Vanity and Miſery, from a thouſand Accidents, to Folly and Repentance from himſelf. Pride, therefore, was not made for Man in any Capacity, much leſs for the Rich and the Great. For of all others it leaſt becomes them, who are the greateſt Receivers, the moſt indebted, the moſt depending, particularly ſubject to the greateſt Wants, ſhould God withdraw his indulging Hand but for one ſingle Moment. Such in truth is the Condition of every Perſon ſuitable to the outward good things he has received at the Hands

Hands of God; the real Subject of great Humiliation, Affiance, and Gratitude to the Divine *Providence*.

Laſtly, Be pleas'd to think very ſeriouſly, what it is that God may juſtly expect of you, and demand in return for all the good things he hath given you in your ſeveral orders ſo *richly to enjoy*. For theſe are of the nature of honorary Truſts, which, to an ingenuous Perſon, are the ſtricteſt Debts: Conſider, that you are highly ſet in a Superior Sphere; from whence only due Honour can be reflected back on the Divine Providence; by your ſeveral Hands it is, that good is to be reacht out to the inferior World: the Rich are to miniſter to the Poor; the Wiſe to be Councellours and Aſſiſtants to the Weak; the Noble to caſt the Beams of a gracious Condeſcending look on the Meek, and humble, and wretched, and effectually to chear their Countenance. *He that is greateſt amongſt you, muſt*, according to our Saviour's Rule, *be as he that ſerveth* for the good of all. Every one of you in your Sphere ſhould be the Bleſſing of God in the World.

But above all reflect, how it imports you to employ all your Faculties, Endowments Opportunities

tunities, to the promoting Piety and Virtue, and the ſuppreſſing Wickedneſs and Vice, that one great Mark, Providence chiefly points at in all his Diſpenſations. Hereby you will happily miniſter to our Lord and Maſter in the great work of Man's Salvation; for which he ſuffer'd ſo much on Earth, and upon which he is ſtill ſo intent in Heaven. And if ever it may be hopeful to retrieve the decay'd Manners of the Age, now ſeems our happy Opportunity, Bleſſed be his Holy Providence for it! and may our grateful Improvements under it, engage Heaven to continue ſo long a laſting Bleſſing to this Church and Nation! Upon which Occaſion be pleas'd deeply to reflect, that this preſent Juncture is the great Criſis of our Affairs with God, ſo that if ever we can be made more than neceſſary to return to our Duty, now is it our utmoſt Obligation: we being under a formal Appeal to his Providence in the War we are engaged in. Our great Suit is now actually depending before his Tribunal; our Liberties and thoſe of *Europe*, our Religion, All, that is Dear and Sacred to us and our Poſterity, depends upon the Iſſue, which God ſhall pleaſe to give to our preſent Cauſe. It is not, therefore, the Zeal or Power of our Allies abroad; nor the Courage of our Armies in the Field;

Field; nor the Conduct or Bravery of our Generals at the head of them, no, nor that, which gives Life to these, the Wisdom of our Councils at Home, that we must entirely trust in, tho' these be all, in their several kinds, Providential Means, as Hopeful as our Heart can wish; as great possibly, as any Age has known: yet, tho' we ought to bless God for these (as I hope we most Affectionately do) must we not however put our Confidence in them, because in truth, these are but in the nature and place of Advocates, to plead and set forth our Case; these can have no manner of Influence with him, before whom we stand, beyond the real Merit and Equity of our Cause: the Issue of which is entirely in his Breast alone, who is the great Arbitrator and sole Judge of the World; who will certainly do Right, and deliver his faithful People, that appeal to, and trust in him. But then if Wickedness be found universally in our Ways, especially if it abound in those Places, from whence Piety and Virtue should receive their Encouragement and Reward; if moreover, we should, by mutual Provocations and Jealousies, (a last ferment our selves had the impetuous, enraged, irreconcileable Temper (so opposite to the healing Genius of our Religion, so contrary to the

Nature of God's Infinite Condeſcenſion, Forbearance, Goodneſs) if Faith, Truth and Fidelity, Charity, Tenderneſs and mutual good Offices fail in our Land, ſo that if it pleaſe God, that Wars ſhould ceaſe in all the World, this would not however give us Peace and Union and Security amongſt our ſelves, if theſe, which God avert, ſhould be the great Aggravations of our unhappy State; we cannot proſper in our Suit: We may indeed be honour'd ſo far, as to be Inſtruments under Providence of ſetling our Neighbours in Peace and Safety; *because this is God's Doing*, for his own Glory, and their Good: but yet if we reform not, we may juſtly be permitted to undo our ſelves, becauſe this will be our own Act entirely, for our own Puniſhment.

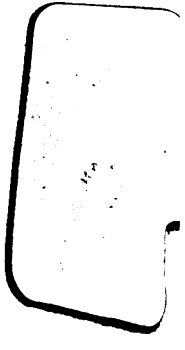
Here then is the Province in which you all may be true Patriots to your Country; here is our never-failing Policy; this our one only wiſe Plan for our Affairs; not to place our Hopes purely in theſe Advantages, in which our Enemies would gladly place their Confidence; but in this, that we zealouſly endeavour to be more truly Religious, more in the Care and Favour of God, than they; and then we need not fear, tho our Enemy were indeed the Univerſal Monarch.

Permit

Permit me therefore, to close all with this general Exhortation, that in your several Stations, you would employ these great Advantages, God has bless'd and entrusted you with, to the promoting Piety and Virtue amongst us, to the binding up what Providence would heal, that you may be able to stand before God, with the Interest of eminent and publick Virtues, in this our present critical Exigence. Then shall we thankfully bless God for raising up such great Instruments of his good *Providence* towards us; then shall all Ages to come bless your Memories; then shall the Honours and the Affluence which you now enjoy, and shall employ to such worthy Purposes, make you transcend others more, *than one Star differeth now from another Star in Glory.*

May no Importunity, therefore, of any present Temptation, ever rob you and us of these Blessings! May nothing ever debase any from so high an Order, sink any from so great a Height!

Which may God of his Mercy grant, through Jesus Christ our Lord. Amen.

F I N I S.

FINIS.